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sons, his whole brothers, and his daughters in a fixed and decreasing proportion. If the children are infants the money is held in trust for them by the brothers of the deceased. A woman's money is inherited in the same way, but either sex may leave their money as they choose, by declaring their wishes in the presence of a large number of responsible witnesses. If there is no family, a woman may inherit from her husband, and in some cases where there are no children, and she is known to have been a specially good wife, the brothers of the deceased forego their right in her favour. If she has no children her property goes to her husband. In no case does an illegitimate child inherit.

In old times the people did not dare live outside walled villages, but the neighbouring lands were apportioned by the village-head amongst the various heads of families, according to the amount he and his could beneficially occupy. The family-head in his turn granted the right of occupancy to individuals of his family, and, as no tree was of value before the virgin forest was cleared, each occupant had also the right to the sylvan produce of his land. As, however, virgin forest diminished and land became less plentiful, the heads reserved the use of the oil-palm to themselves, though at one time they held it in trust for the Emir.

Land cannot be sold, but it may be redistributed either on the migration of the holder, or on the extinction of the whole family. The village-head has a right to ask the family-head to give him back some land that he may grant it to a new comer, always supposing that this land is not at the time fully occupied. The right of occupancy passes on the death of the holder to the successive head of the family.

Amongst the pagan Nupe* the guardian spirit "Gunu" is worshipped. Sheep, dogs and fowls are sacrificed in his honour, their blood being poured out as a libation to him, whilst their flesh is consumed by the worshippers. Every eleven months the men go to his altar, beneath which sacred relics have been buried since time immemorial, where they kneel down in a wide circle, joining hands, and bowing their foreheads to the ground. The Elders address the spirit, and a feast and special dance follows. Other festivals are held at harvest time, and on the appointment of a new head-man, each village head-man being also village priest. There is a semi-religious institution called "Ndakogboiya." A meeting is held at the Chief's house, when a man may complain of his wife's conduct and beg that she may be taken to task, together with any other ill-doer. A man then mounts on stilts, and appears amongst the people after dark, proclaiming their evil deeds, and receiving propitiatory

* Sapke and Mokwa.

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77 offerings of goats and fowls. The "Ndakogboiya" is, however,
626 losing its efficacy, and indeed Muhammadanism is rapidly replacing the ancient faith.

197 The influence of the Nupe is great, as may be seen from the
634 following lists of septs who speak the Nupe language, or a dialect thereof, and are probably of Nupe origin. These dialects are intelligible to all Nupe. The first three mentioned were by far the largest and most important.

1. Pateji.	8. Bini.	14. Kusopa.
2. Kupa.	9. Dibo.‡	15. Zumbufu.
3. Baedeji.*	10. Duchu.	16. Kutegi.§
4. Kede.	11. Ebe.	17. Enegi.§
5. Bangawa.†	12. Etsu.§	18. Gbachi.§
6. Bata.	13. Kakanda.†	19. Ganagana.‡
7. Batachi.		

634 The Nupe of Pateji are situated in Ilorin Province. They are the descendants of the original Nupe Sarakuna, who are now scattered all over the country and are called "Agabi," the [304] name for their distinctive mark of one broad scar on each side of the nose (on the cheek). The custom of cicatrization has become optional.

[304] The Nupe of Kupa inhabit the Agbaja District of Kabba Province; there are also a few in the Bunu District. Their distinctive mark is two lines on each side of the face, from the temple to the lip; within these are a series of small cuts. Their population number some 3,600. Their name is said to be a contraction of "Oku-pari" (=canoe-men of Oku), a river in [411] Kontagora Province. Their weapons are flint locks and spears, arrows only being used in small numbers.

The Kede are a riverain section who have spread along the river banks in the Niger and Ilorin Provinces. The word "Kede" signifies "Dan Sarki," and is connected with a tradition that dates back to the sixteenth century, circ. 1505 A.D., when Edigi, who was travelling up the river, received assistance with his canoe from a man whom he found seated upon a stone fishing, gowned in two robes, one black, the other white. Edigi, when he had established himself as King, conferred upon this man the title of Kuta (which means the man who wears gowns of black and white). One of the Kuta's salutations is "takun"

* The Baedeji are of Yoruba extraction, though, having settled in Nupe territory at Jebba, they have adopted the Nupe language.

† Their Nupe origin is disputed.

‡ The Dibo, Ganagana and Kakanda are sometimes claimed as Nupe, but their languages are different, and it is unlikely that their connection is closer than that induced by neighbourhood.

§ Naturalised Nupe.